SPES AUDACES ADJUVAT

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3.

A SERMON PREACHED AT THE FUNERAL OF THE Right Honourable Denzell LORD Holles,

BARON Holles of *Ifield* in Sussex, Lord High Steward of the Honors, Mannors, and Revenues of the Queen; *Custos Rotulorum* of *Dorcetshire*, and one of the Lords of his Majesties most honourable PRIVY-COUNCIL.

By *SAMUEL REYNER*, M.A. and Rector of St *Peters* in *Dorchester*.

LONDON,
Printed for *William Churchill* Bookseller in *Dorchester*,
MDCLXXX.

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A SERMON Preached at the Funeral of the Right Honourable *Denzell* Lord *Holles*, &c. Who Deceaſed *Feb.* 17. 1679. And was Interred in St *Peters* Church in *Dorcheſter*, *April* 10. 1680. Aged 81 years, 3 months, and 16 days.

Iſai. III. 1, 2, 3.

For behold, the Lord, the Lord of Hoſts doth take away from Jeruſalem, *and from* Judah, *the ſtay and the ſtaff:*

The mighty man, and the man of war, the Judge, and the Prophet, and the Prudent, and the Ancient:

The Captain of fifty, and the Honourable man, and the Counſellor, and the cunning Artificer, and the Eloquent Orator.

IT is the great unhappineſs of the generality of the men of the World, that they know not how to ſet a due eſtimate

upon thoſe *things* and *perſons*, that God doth deſign to be bleſſings to them. For either they do idolize them, and ſet them up in the place of God; or elſe on the other ſide, they do too too much vilipend them, and are not thankful to the Almighty, for that bleſſing and benefit they receive by them.

For the remedying of this double Evil, God is pleaſed to make uſe of a twofold method. To cure our over-valuing of ſuch Inſtruments, God is pleaſed to vilifie them, and to ſhow us the Emptineſs and Inſufficiency that is in them to ſuſtain that Burthen that we will needs lay upon them: *Ceaſe ye from man whoſe breath is in his noſtrils, for wherein is he to be accounted of*, Iſai. 2. 22.

To cure us of (or if you will rather, to revenge upon us) our unthankfulneſs for them; God is pleaſed ſometimes, very unſeaſonably as unto us, to take them away, and deprive us of them: that ſo, by the miſchief that will inevitably attend their departure from us, we may be made to acknowledge the greatneſs of that Bleſſing, that God did deſign to afford us by them.

The

The Jewiſh Church and State were at this time verging towards ruine and deſtruction. They had for a long time *mocked the meſſengers of God, deſpiſed his words, miſuſed his Prophets; hated them that reproved them in the Gate*; been unthankful for all thoſe means and methods of his Grace, that he had uſed towards them for their good. 2 Chron. 36. 16. Iſai. 29. 21.

And therefore God being now about to *make* a way for his *Wrath*: He threatens by the Prophet, that he would remove and take away all thoſe things, and Perſons (eſpecially) that had hitherto been their ſupport and ſtay, and that had ſtaved off ruine and deſtruction from them. For behold, *the Lord, the Lord of Hoſts, doth take away*, &c. Pſa. 78. 50.

The external Happineſs and Proſperity of every State, doth conſiſt in the Enjoyment of thoſe things and Perſons, that my Text hath reſpect unto, and which here God threatens to deprive *Judah* of, *viz.* the Abundance of thoſe things which are neceſſary for the Conſervation of Life natural; the military power and ſtrength that it hath to preſerve what is its own, and to

reſiſt thoſe that would invade our Rights; The Wiſdom of our Counſellers, the Integrity of thoſe that are to adminiſter Juſtice between man and man, &c. To which if you add Good Prophets alſo to inſtruct us in the things of God; There is nothing then that is wanting on Gods part to be done, to make ſuch a People a Happy and flouriſhing People. And all this now God had done for the Jewiſh Nation; but by their Unthankfulneſs for, and Unworthy walking of ſo great mercies, they had provoked God to take them all from them again; which accordingly he threatens here in my Text to do; and that in ſuch a time too, wherein (of all others) they could worſt have ſpared them.

I ſhall not pretend to ſo much Curioſitie, as to go about to make any Nice (or at this time Needleſs) diviſion of the Text. Nor ſhall I ſo much as pretend to ſpeak to every particular in it, which might otherwiſe adminiſter ſufficient matter of profitable diſcourſe. It ſhall ſuffice, as that which is pertinent to the preſent occaſion, to recommend only theſe two things from it, to your obſervation. Firſt,

Firſt, That Great men in Great places, eſpecially if they be Good as well as Great, they are a great ſtay and ſupport to the Church and State wherein they are.

Secondly, That it is but a ſad Prognoſtick of approaching Evils, when God takes them away at ſuch times and ſeaſons, when their longer abode amongſt us, is more than ordinarily neceſſary. An Ominous Preſage that, that God is then making a way for his Anger. Of theſe two I ſhall ſpeak very briefly, and promiſcuouſly. Pſa. 78. 50.

When the Kings and Princes of *Judah* were to be led Captive and deſtroyed; it is then ſaid of whole *Iſrael*, that it was no longer צבי כל-הארצות *the Glory of all Lands* as it is called *Ezek.* 20. 6. But it was henceforth to be nothing but לחרבה and לשמה a *deſolation* and *aſtoniſhment*, לשרקה ולקללה *a Hiſſing and a Curſe*, *Jer.* 25. 18.

It is a Rueful Spectacle to ſee States and Kingdoms bereaved of ſuch perſons as were eminently ſerviceable to them in their Adminiſtrations. Eſpecially, when the State of their publick Affairs is ſuch that their ſervice is more neceſſary than ever;

ever; Then all things run to Confuſion preſently.

It is a due Subordination of Princes and People, of Magiſtrates and Subjects, of Rulers and Ruled, that creates Glory to any State or Nation. When the King ſits in his Throne, environed with a *wiſe* and *honourable*, with a *faithful* and *religious Council*, that
Eſth. 10. 3. like *Mordecai*, do really ſeek the *good* and *proſperity* of the whole body politick. And when from thence *Juſtice* and *Righteouſneſs* flows down by the means of inferiour Magiſtrates, to all *indifferently*. And when thereupon the *People* love, and honour, and obey their *Rulers*: there is the moſt *Glorious ſpectacle* that Earth affords.

Then, if ever, *will our ſons be as Plants grown up in their Youth, and our Daughters as Corner-ſtones poliſhed after the ſimilitude of a Palace*. Then, in all likelyhood, when honeſt labour and *induſtry* is encouraged by thoſe that are in *high Places*, *will our Barns be full, affording all manner of ſtore*. Then, if ever, will be the time when we ſhall need to fear no *breaking in* from abroad, nor *breaking out* from within our ſelves, nor *hear any complaining*

complaining in our ſtreets. O happy are the *People* that are in ſuch a Caſe! But *thrice happy* then, if to all theſe they have that alſo, which follows in the *Pſalm, if they have the Lord for their God*, Pſa. 144. 12, 13, 14, 15.

When God threatens that he would ſtretch out that קוית and thoſe אבני בהו the *Line of Confuſion, and thoſe ſtones of emptineſs* upon *Jeruſalem*: he tells us withal, how he would bring that evil upon them; and it is thus. The *Nobles* ſhould be *called to the Kingdom, and there ſhould be none there, and all her Princes ſhould be nothing.* That is, there ſhould be no *Princes*, or *Nobles* left, that ſhould be *fit* to take the *Rule* and *Government* of the State upon them. And then he tells them, not שרים (*Sarim*) but סירים (*Sirim*) not *Princes*, but *thorns*, ſhould come up in her Palaces, not חורים (*Chorim*) but חוחים (*Chochim*) not *Nobles but Brambles in the Fortreſſes thereof*, and it ſhould be *an habitation for Dragons, and a Court for Owls*, Iſai. 34. 11, 12. When the Church makes that ſad complaint, *Lam.* 2. 1, 2. *that the Lord had covered the Daughter of* Zion *with a Cloud, and that he*

he had caſt down from heaven to the Earth תפארת *the Beauty of* ישראל Iſrael: in the ſixth Verſe, the Prophet tells us, when all this miſery did commence; *viz.* when God had *deſpiſed in the indignation of his anger*, both *the King and the Prieſt*, or Prince. God is the God of *Order*, and not of *Confuſion*, and when he intends to preſerve the Beauty, and Order, and Ornament of any Nation, he will then with his own right hand ſuſtain thoſe Pillars of it, that are its *Ornament*. מלך וכהן

But then as I ſaid, Great men in high places, eſpecially if *good men too*, they are the ſtrength and ſtability, the *ſtay* and *ſupport* of the Church and State wherein they are. What the *Poets* feigned of their *Atlas*, that he ſuſtained the Heavens upon his ſhoulders; is in a ſober ſenſe true of the *Great and Noble men* of the Earth, (ſuppoſing them Religious withal) that are in place of *Power*. They, under God, do ſuſtain the World. The Burthen of Church and State lies upon their Shoulders, and like the ſtrong Pillars of an Houſe, they keep up all *from Ruine*.

And

And when God in his righteous judgment ſuffers ſuch *Pillars* once to be *pulled down*; it is not long before all things in Church and State will run to *Confuſion*, as we lately found in this poor Kingdom, by ſad Experience.

When there was *no King in Iſrael*, then every one did that which *was right in his own Eyes*. Marvail not then, if you find ſome *Micah* or other, even with an *whole Houſe full of Gods*: when once the *Buttreſſes* of Church and State are pulled down; men grow *wondrouſly religious* then preſently. Then, if there be any need of any, you may find *Prieſts* in every Corner; Or if not, yet every one hath the power of *Ordination* in his own hands. Any of his Sons or Servants, may he *conſecrate* to that *office*, when he pleaſeth. And none ſhall be found ſo *vile*, but he ſhall be accounted *worthy enough* to diſcharge the *moſt ſacred ſervices* of the Sanctuary. Judg. 17. 5, 6.

When there is once *no King in Iſrael*, no marvail then, to hear of many *Micahs* Houſes robbed; many *Laiſhes* plundered and undone; many *Wives* and *Daughters raviſhed*; Judg. 18. 17, 18. Judg. 18. 27. Judg. 19. 24, 25.

ed; many great and mighty Families like
Judg. 20. 48. that of *Benjamin*, brought to ruine. All theſe things were once done in *Iſrael*, when there was no *King* there, but every one did that which was *Right in his own Eyes*. That *Right*, was *ſummum jus*, no doubt. And all theſe things were once done in *England* too, God grant they may never be done ſo again; when there was no *King* nor *Nobles* left to ſit at the Stern: but all thoſe *Pillars* of Church and State were pulled down, which ſhould have *kept* up *both* from ſuch Confuſions.

Indeed, every way great is the bleſſing and benefit of *good men* in great *Places*. For

Firſt, Such will be careful, even out of *Conſcience*, to preſerve the *juſt Rights* and *Liberties* of thoſe that are of inferiour *Quality*; and to break the *Teeth of Oppreſſors*. And there is nothing in the World that hath a more *Natural Tendency* towards the *general* Ruine of any Nation, than the *Invaſion* of the *juſt Rights* and *Liberties* of the *Populacy*; and when *Oppreſſors* can, without fear of *Puniſhment*, *grind the faces* of thoſe

thoſe that are of *inferiour rank*.

For this naturally begets *Hatred* and *Revenge* in thoſe that *ſuffer wrong*, againſt thoſe that *do it*. Beſides, this naturally begets *murmuring* and *Repining* againſt the *Higher Powers*; and men look upon them no longer as the *Protectors* and *Defenders* of their *Rights* and *Liberties* (as by the Laws of God and man they ought to be) but as ſo many *Favourers* or *Abettors* at leaſt, if not the *Authors* and *Contrivers* of their miſeries.

And theſe *Diſcontents* now, are nothing elſe but the *Seeds* of Sedition ſowen in mens minds, which when they have been once ſufficiently *heated* by *mutual complaints*, there wants nothing but *opportunity* to *chip* them, and then immediately they *ſpring up* into *open Rebellion*, which puts all to the *utmoſt Hazzard*.

But now, when *good men* ſtand at the *Princes Elbow*, ready to receive the complaints of the *oppreſſed*, and to *do them right*; and to *brow-beat*, and (if that will not do) to break the teeth and arms of ſuch *ſons of violence*: this both prevents that wrong and

injury that would otherwiſe be done, conſerves peace and friendſhip between man and man, and both *conciliates* and *confirms* that Love and honour, that fear and Reverence, that is due from the *Subject* to the *Soveraign Powers*.

Secondly, *Good men* in *great places*, they do as much good by their *Example*, as they do by their *Power* and *Intereſt*. *Vertue* and *Vice*, the *one* is the *Preſervative*, the *other* is the *Bane* and *Deſtruction* of States and Kingdoms. And every one knows that the *one* of theſe (*Vertue*) is encouraged; the *other* (*Vice*) is diſcouraged and daſh'd out of countenance, much more by the *Example* of thoſe that are in power, than by all the wholſome *Laws* that the wit of man can deviſe to make ---- *Non ſic inflectere ſenſus* Humanos *edicta valent*, *ut* Vita Regentûm.

In all Ages of the World, the *Rationes boni & mali*, have been the ſame. Ever ſince *Moſes*'s time to this moment, the *Decalogue* hath been the conſtant ſtanding rule of our *Obedience*; and thoſe Laws have the ſame Authority, and the ſame *Sanction* now,

now, that they had *at firſt*. But in all Ages, you may obſerve, that mens carriage and deportment towards them have been *different*, according to the *Example* that hath been given them, by thoſe that were in the *higheſt places*.

If the *Kings* of *Iſrael* and *Judah* would be *Idolaters*; why ſo would the *moſt* of *their Subjects* be too. But if *they* were careful to walk before the Lord in their integrity, their *People* then would keep ſome *tolerable decorum* in *their manners* alſo.

There is but *one inſtance* only to the contrary, that doth at preſent occur to my thoughts; and that was in good *Hezekiah*'s time. Which, by the way, lets you ſee, how *neceſſary* it is to the *well-being* of any Nation, that not only the *Prince* himſelf be good and vertuous, but that his *Nobles* be ſo too. Otherwiſe his ſingle goodneſs and uprightneſs may not be able to ſtave off judgments from his people: and conſequently, we may learn hence, what a *Bleſſing* great men may be (the οἱ μεγιςᾶνες I mean, though they be not the οἱ μέγιςοι the greateſt of all) if they be ſuch as they ſhould

ſhould be. And on the other ſide, what a *Plague* and *Peſt* they may be to the *Community*, when the good Prince, for want of *Better*, is forced to make uſe of them.

I ſay the Inſtance, that I was ſpeaking of, is in good *Hezekiah*'s time. Who, though he himſelf was one of the *beſt Kings* that ever ſwayed the *Jewiſh Scepter*: yet he was yoaked with ſuch a Company of *Princes* and *Nobles*, as ſcarce a worſe *Character* can be given to *any*, than that is which is given *them*, *Mic.* 3. 9, 10, 11. They did *abhor judgment*, and *pervert all equity*; they *built up* Zion *with blood*, *and* Jeruſalem *with iniquity*. *The heads thereof did judge for reward, the Prieſts thereof did teach for hire, and the Prophets thereof did divine for money.* No marvail therefore at that which follows. *Therefore ſhall* Zion *for your ſake be plowed as a field, and* Jeruſalem *ſhall become heaps, and the mountain of the houſe as the high places of the forreſt.* And if you ask me how I know this was in *Hezekiah*'s time; why the Prophet *Jeremy* tells me ſo, *Jer.* 26. 18.

Beſides,

Beſides, thirdly, God is pleaſed *ſometimes* to *prorogue* and put off the *executions* of his judgments upon ſinful Nations, which are otherwiſe *ripe enough* for ruine, for the ſake of ſome *few* of thoſe that fear his name, eſpecially if thoſe perſons be ſuch as be ἐν ὑπεροχῇ; ſuch as have *power* in *their hands* and *zeal* enough in their *hearts* to do ſervice for him *anſwerable* to *their Power*. The *Sodomites* were *ripe* for ruine, when as yet God would have ſpared them, if there could but have been found *ten* righteous men amongſt them. And the *deſtroying Angels*, we know, could not *execute* that *commiſſion* that they had againſt them, *till righteous Lot* was removed from them, *Gen.* 19. 22. 1 Tim. 2. 2.

Nay a time there was, when *one ſuch good man*, ἐν ὑπεροχῇ, that could, and would have executed judgment for God; would have ſaved the City of *Jeruſalem* from deſtruction, *Jer.* 5. 1. Some *good men* there were in *Jeruſalem* at that time, there is no doubt. It is more than probable that *Jeremy* himſelf and *Baruch* were there. But alas! they were poor *Underlings*, men of inferiour

inferiour rank, that had little or no *Power* and *Intereſt*. Alas! they could not *defend themſelves* from the wrongs and injuries that were done unto them; much leſs could they *avenge* upon others, thoſe *daring abominations* of theirs, that were *haling* Gods Judgments down upon Church and State.

If there had been but a *few* ſuch men among them, that could and would have *executed judgment* for God, as *Phinehas* did: they might have done more towards the *reſcuing* of all from ruine, than a great many *Jeremies* and *Baruchs* could do.

They, like *Noah*, *Daniel*, and *Job*, might deliver *their own ſouls by their Righteouſneſs* (*Ezek.* 14. 20.) But it muſt be ſome *Phinehas* or other, ſome one or other ὃν ὑπερεχῇ, that by *executing judgment* for God upon his Enemies, muſt be able to *ſtay a publick Plague*.

The *Pſalmiſt* tells us, that there was a time, when God was ſo far provoked againſt *Iſrael*, upon their making of the *Molten Calf*; that he was even *reſolved* upon their deſtruction. And had certainly brought

brought it upon them, had *not* Moſes *his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy them*, *Pſa.* 106. 23. Ay, here is a *man of God* indeed, (as *Moſes* is called *Deut.* 33. 1.) here is a *man of God* indeed I ſay, that can hold the *hands of the Almighty*, that can dare to put himſelf into the *Breach*, even when *Heaven it ſelf* is making the *Aſſault*. One that is ſuch an *Iſrael* and *Prince with God*, hath ſuch *Power with him*, and *Intereſt* in him: *ut non niſi* Moſis *permiſſu iraſci poſſit Deus*, God cannot puniſh a *Rebellious people*, over *whom* Moſes *is ſet* (I ſpeak it with reverence) before he have, as it were, *asked* Moſes's *leave* to do ſo. For ſo you find he beſpeaks him; *Let me alone* (ſaith he) *that my wrath may wax hot againſt them, that I may conſume them*, *Exod.* 32. 10. Gen. 32. 28.

I have now done with my Text; and I ſhall eaſe you of the trouble of a longer attendance here, when I have ſpoken *two words* more. One of that *Honourable perſon* whoſe Corps is brought hither now to be *Interred*; the other to you eſpecially of the higher Quality, who are mournful

Attendants upon this ſad Solemnity.

For the firſt, It was mine unhappineſs (I confeſs) that I was one that had but very little perſonal Acquaintance with this *Noble Lord* deceaſed. And that which adds to it, is this, that I have received no *Inſtructions* (no, none in the *leaſt*) very neceſſary you will all judge, upon ſuch an *Occaſion*, I have received no Inſtructions I ſay, from thoſe that had opportunity of knowing him better. Some of whom might have been ſo kind if they had pleaſed, as to have imparted *ſome* at leaſt of their Obſervations to me. For the want of which therefore, it will be but a very *lame* and *imperfect account*, that I ſhall be able to give you, either of him or his *Actings*; unleſs any man will be ſo *unreaſonable* as to expect, that I ſhould ſpeak either by *Fiction*, which in truth is *beneath me*, or elſe by *Inſpiration* which is as much *above me*.

Yet as the Sun in the Firmament caſts forth ſuch a brightneſs by his Rayes, as that there is *none* but is enforced to take *ſome notice* of it, though they cannot ſo well *Philoſophize* about it, as ſome others can, that

that have made it the ſubject of *their ſtudies*: So this *Honourable* perſon, whoſe Corps lies here before us, did move in ſuch an *Orb*, and did *ſhine* with ſo much *Brightneſs* in it; as that no one can be ſuch a ſtranger in this our *Iſrael*, but he muſt of neceſſity, have heard *ſomething* of his *Fame*.

His Birth and Parentage was Noble and Honourable; he being a ſecond ſon of the Illuſtrious Houſe of *Clare*. And that is ſome *Incentive* to honourable undertakings, to derive ones Pedegree from honourable and vertuous *Anceſtors*. A great and *noble mind* will ſcorn to diſhonour *them* ſo far, as to *debaſe* it ſelf to unworthy Actings.

My Lord was *Noble* by *Birth*, and no doubt he knew it, and did ſet a *due eſtimate* upon it. But withal he knew, that *Nobility by Patent* alone, it was but *Nobility in Parchment*. And that a man of *true honour*, muſt have ſomething *more* to make him *honourable*, than meerly his Princes *Favour* or *Fancy*.

He was careful therefore to ſtore his

mind with all *ſoul-ennobling vertues*; that ſo he might *reflect* a *greater* honour upon his Family, than that was which he *received from it*. And that when it ſhould come to his own turn, his Prince might not ſet his *Seal* upon a *Blank*; but the *Honour* that he ſhould confer upon him, it ſhould be as well the *Reward* of his own *Deſert*, as the *Token* and *Pledge* of his *Princes Kindneſs*.

And that is *true honour* indeed; that which being beſtowed commends the *judgment* of the Prince, more than his *Fancy*, and makes the *World* to know, that he underſtands how to *value men* not by their *fine Cloaths*, or their *handſom faces*, or by the *Recommendation* of other *Grandees*: but by their own *real worth* and *vertue*. So that indeed, ſuch a perſon advanced to *honour* by his *Prince*, he doth at the ſame time *advance his Princes honour*, and not only *receives*, but *gives it*.

About 23 years old, in King *James*'s time, he was Choſen a Member of Parliament, for a Town in *Cornwall*, and after his being Married unto the Daughter and Heireſs Apparent of Sir *Francis Aſhly*, of this

this County, he was in four ſeveral Parliaments Choſen Principal *Burgeſs* for this Town of *Dorcheſter*. But indeed, the honour that we did him by chuſing of him, was not comparable to that honour he did us, in *accepting* of our *Choice*. The Prudence and Wiſdom, that he always manifeſted in thoſe Aſſemblies; The conſtant zeal that he had for his Princes *true Intereſt* (though not always rightly underſtood) and for the *Liberties* of his *Country*; his conſtant *oppoſition* againſt all *Innovations* in the Church, and againſt any thing that looked like a publick *Grievance* in the Common-weal: It did not only create him Honour and Renown among all *good Proteſtants*, and *good Patriots*; but it did derive *ſome Honour* alſo upon *this Place*; as making the World to know, that *We* alſo had ſome *ſentiments* of thoſe vertues in *our ſelves*, for the ſake of which we ſo conſtantly made choice of *him*.

He had once the unhappineſs indeed, to fall under his Princes *Diſpleaſure*; and yet none need much to wonder at it; ſince Kings ſee with *other mens Eyes*, and *hear with other*

other mens Ears; and there never want thoſe about the Courts of Princes, who do envy and *traduce* that vertue in *others*, that they cannot, or will not imitate *themſelves*. It is likely that ſome ſuch perſons had *miſrepreſented* Mr. *Holles* to the King that then was; which might be the occaſion of that *ſhort diſpleaſure* that was conceived againſt him. But that *Excellent Prince* was too wiſe to be long *impoſed* upon; and it ſeems did quickly find *cauſe* to ſurceaſe any farther proſecution of that diſpleaſure.

This I am certain of, that it was not long before Mr. *Holles* gave ſuch Teſtimony of his *Loyalty* to his Prince, that the *Antimonarchical* Party that then carried all before them in the Houſe of Commons, quickly found that he was not for *their Purpoſe*; and therefore *turned him out of Doors*. Yea, (if I be not miſtaken) they made the Land of his Nativity *too hot* to *hold him*, as thinking that they could not ſit ſecure in their *Uſurped Thrones*, till they had got the *Seas* between *themſelves* and *him*.

What his particular *Agency* was in the happy Reſtauration of his Majeſty that

now

now is, I am not able to declare. But the King it ſeems was ſo *well acquainted* with it, and had ſuch a *grateful Remembrance* of it: as that he thought that *Orb* that hitherto Mr. *Hollies* had moved in, was *too low*, and *too little*, for a ſtar of *his magnitude and influence*, and therefore advanced him into an *Higher*; firſt making him a *Peer* of the *Realm*, then tâking him into his *Honourable Privy-Council*; and two ſeveral times employing him as his *immediate Repreſentative* to *foreign* States and Princes. Where he diſcharged his Truſt with that *Prudence* and *diſcretion*, and yet with that *State* and *Grandeur*, as created him *Honour* at *home*, and *Admiration* from *abroad*.

One Inſtance of the *Greatneſs* of his mind I cannot chuſe but remember. It is reported of him, that when he was on his *Embaſſy* in *France*, at his departure from thence, that *King* did offer him very rich and noble preſents; which yet he abſolutely refuſed to receive: as *ſcorning* to accept any *perſonal Kindneſs* from *thoſe hands*, from which *his Maſter*, he thought, could not obtain *juſtice*. A piece of *ſelf-denying Grandeur* this, that,

that, I think, cannot be often paralleld.

Let me add to all this, and *above* all this, that he was one that was as *faithful* to his *God*, as he was to his *King* and *Country*. One that ſtuck cloſe to the *Reformed Religion*, underſtood its Principles, *well* and *thoroughly*, profeſſed and propugned them *publickly*, practiſed them *Conſcientiouſly*, lived and died in it, and if he had been called to it, no doubt would have *died for it*.

He was naturally of as high a ſpirit as the moſt *daring Gallants* of them all; but yet he thought it not *beneath him* (as ſome others do) upon his bended Knees daily to worſhip that God that made him. He would ſome times have thought ſcorn to *run away* from the proudeſt piece of *mortality* that treads on Earth, but he could never underſtand it to be any piece of valour or *Gallantry*, to *run upon* the Almighty.

Prayers, and Tears, and Supplications, theſe he thought the moſt proper way of addreſſing himſelf by, to the eternal God; but could never underſtand either the Valour or the Courtſhip of thoſe *Fools* and

Madmen

Madmen (as he accounted them) that could *dare* the Almighty himſelf to *Damn* them.

In a word, look upon him which way you will, either as a *Counſeller* to his *Prince*, or as a *Patriot* to his *Country*, or as a *Chriſtian* towards *God*: he was one, that in a moſt *inauſpicacious time* (as unto us) was taken from us. *We* of this *Place* (if it had been the will of God it ſhould be otherwiſe) could ill have ſpared his *Patronage*, whom we found always ready upon all occaſions, to do us what good he could. The King, I am afraid, at this time eſpecially, could ill have ſpared his *Counſel*; and the Church and State I am ſure, at this *juncture* of *Affairs*, could very ill have ſpared that *ſupport*, that *both* very reaſonably might have expected from him.

But what ſhall we ſay? he had ſerved his Generation according to the will of God. And God ſaw it time for him now to receive the *Reward* of all his Services, and therefore took him unto himſelf. I ſhall conclude all, in applying to him thoſe words that are ſpoken of holy *David*, 1 *Chron.* 29. 28. *He died in a good old age, full of days, and*

riches, and honour. And having thus brought him to his *Bed*, we ſhall ſoftly *draw the Curtains* about him, and leave him to an *Eternal Reſt.*

I have only one word more to add to you right Worſhipful Gentlemen, who have done him the honour to attend upon his Obſequies. And it is only to beſeech you, according to the Capacities you are in at *Preſent*, or that you may be called to be in at any time *hereafter*, that you would endeavour to *imitate* that Example that he hath ſet you, and to ſupply his place. By the *fall* of *this great* and *good man*, there is a great *Breach* made in the *Fence* of our Church and State; if ſome or other do not fill up the *Vacuum*, God knows how ſoon deſtruction may break in upon us.

I remember when I was a Boy at the Univerſity, it went *currant* then among us for *true Philoſophy*, that when a Member or part of a mans body was cut off; then *Anima retrahitur* we ſaid, the *ſoul* was not *divided* or cut off with that member, but it was *retracted* to the *remaining parts.*

I wiſh with all my heart, for your own ſakes,

ſakes, and for the ſake of the Church and State wherein we all live, that *no one* of all thoſe Vertues that were ſo *conſpicuous* in this *Noble Lord* deceaſed, may *die* with him, but that they may be all *Retracted* into his *only Son* and *Heir*, the noble *Lord Holles* that now is; (As he inherits his Fathers *Lands* and *Honours*, ſo may he *inherit* all *his Vertues* too, and if it be poſſible, may a *double Portion* of his Fathers Spirit reſt upon him) and into *You* alſo, Right Worſhipful and beloved, who were his *Friends* and *Admirers*; that *You* alſo may ſerve *Your Generation* by the will of God, as he hath done before you.

Which if you will be careful to do, all *good men* will love and honour you while you live, and will *heartily* lament you when you are *dead*. Your Executors ſhall not need then to *hire* any *Hackney Tears* to beſprinkle upon Your *Herſes*, nor to *tole* men on by *Rings* or *Ribbands*, to attend your *Funerals*. But *good men* will flock together out of *Conſcience*, not to perform a *Ceremony*, but to *pay a Duty*. And though perhaps the *tenth part* of the Company may not be in *Blacks*,

Blacks, yet they will be *all in Mourning*.

But at the ſame time, when there is never ſo much *grief* and *ſorrow* upon your account *here on Earth*, there will be full as great *joy* and *rejoycing* in *Heaven*. And before your Friends ſhall have laid that which is *mortal* of you into your *Graves*, the holy Angels will have carried your *Souls* up into *Heaven*, with Joy and Triumph.

FINIS.